Fig. 46. Bridge over the Abéa (Tributary of the Bimfílle) near Makonám (Ojek Family) During the Dry Season, Spanish Guinea.

original text. /

Usually the village square remains completely bare. Very rarely a tree is left standing or is planted there, and when that is done, it is because the tree is considered to have medicinal value. More frequently one sees scaffoldings on which the raffia palm oil is prepared (see Plate 4). In one case I encountered a memorial which was supposed to represent a horse (Fig. 44); this was a tree root which had been left standing when the area was being cleared because of its curious resemblance to the animal.

The cleanliness of village squares varies greatly. There are very dirty ones, littered with sheep and goat manure, remnants of sugar cane, chewed cane, building materials, and so forth in great quantities. Indeed, in some of these village squares the grass has not even been weeded out. On the other hand, there are very neat squares where the villagers sweep all the rubble and refuse behind the houses. The men who look after the meeting house are especially negligent; they frequently let the rubbish heaps (akũn) accumulate until they clutter up the entrance.

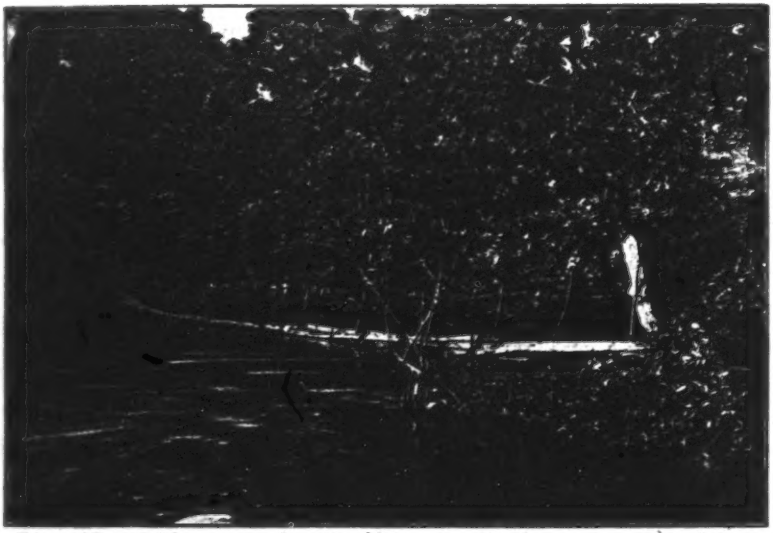

Fig. 47. Bridge over the Bimfille near Ebiánemajong (Essáuong Family) During the Rainy Season.

The privy (edūk), as Figure 16 shows, is in the plantain grove not very far from the houses. Frequently it is so close that the stench, especially when the wind is unfavorable, may become unbearable. The privy consists of a fairly deep pit with one or two pairs of forked sticks planted in the center; on top of these is placed a layer of tree trunks in such a manner that the middle ones extend from the edge of the pit only as far as the sticks and lie with their free ends in the forks. Thus, a rectangular opening is left uncovered, and /83/ loam is thrown around this over the whole thing. Sometimes the loam covering is not put over it. Instead of toilet paper, dried corn husks are used.

It is worthy of note that the Pangwe also cultivate ornamental plants. These are placed in the village square, along the paths behind or to the side of the houses, or, in case the village consists of only a single row of houses, they are planted where the opposite row of houses would ordinarily stand. Generally the ornamental plants are the following: an attractive Amaranthacea, Gomphrena globosa B. (ngŏ'n IV), which also grows in America and may have been imported from there; and the so-called fever

351/247 grass, Andropogon schoenanthus L. (ošimentă'ngan = ošim [Ocimum] of the Whites), a plant which has likewise been imported.

489 The roads are often scarcely visible paths which are first trodden by hunters and used by elephants and later become wider through increased traffic. Naturally, however, one must always proceed along them in single file. Wherever small brooks happen to flow in the direction of travel, they are used as trails.

491 499 For the crossing of larger bodies of water, a few stems of the umbrella tree are tied together to form a raft or dugouts (bĕă; plural, mă; Fig. 45), otherwise employed for fishing purposes, are used. Bridges (ndzĕĭ I) are built only in rare cases, primarily in situations where the plantations and the village are situated on opposite banks of a river, thus necessitating regular and rapid passage between them. These bridges consist /84/ (Fig. 46 and 47) of several piers, each made up of two tree trunks planted into the ground in the form of a St. Andrew's cross and firmly tied together. One or more transverse beams are then placed over these piers. To serve as a railing, either ropes are tied to the upper ends of the piers, or sticks split lengthwise down the middle are fastened to them. When a bridge beam decays, a new one is placed on top of it, but no one thinks of restoring the framework which cannot support the greater weight, and for this reason the bridge soon collapses as it gets older.

[177] More recently bridges have been built according to the European model (kăza III), consisting of two rows of supporting piles and transverse beams over which logs are placed very close together, like our corduroy roads. These bridges are even more dangerous to life and limb than the older form, since supporting posts often collapse, the bridge frequently lists to one side, and it is possible to have a bad fall on the slippery log ends. /85/

Section 5

000 ## Economic Activities

First Part. Agriculture. General matters: tools, preparation of the soil, division of labor. The

1: Tessmann--312 E-5 (1904-1909) 1913 FH9 Fang FH9

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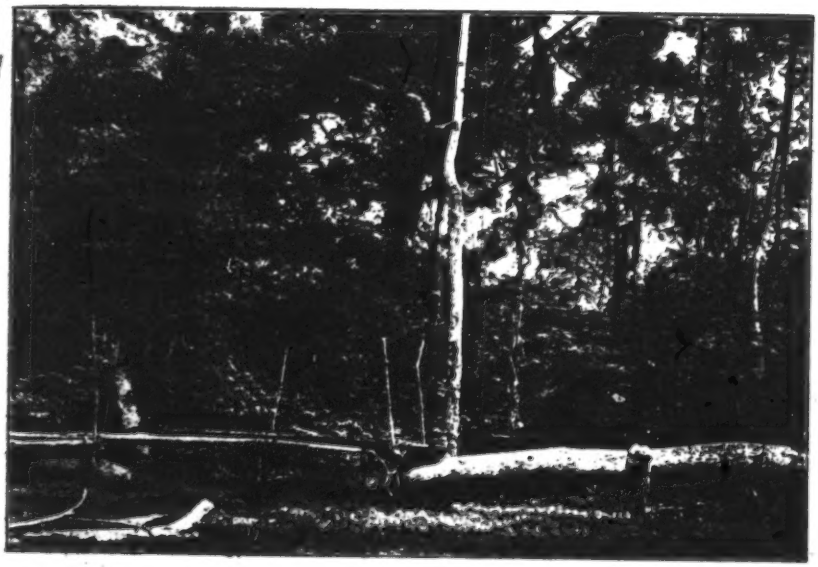

Fig. 1. In the Forest near Makonanám, Spanish Guinea.
In the foreground, a tree trunk and bridge (left) over a swampy place.

174 At that time they were already situated along one of the principal commercial routes of the south, used to ship from the east many sought-after products, especially ivory.

361 The Bane are settled in large villages and hamlets. The population in these settlements is no more homogenous /75/ than the Ewondo's. The major intermixtures are shown on our map.

491 497 The road from Yaoundé to Ebolowa now crosses the Bane country from north to south. Another road, south of the Nyong, is the terminal point of the trade routes coming from the southeast. Because of these roads and the connection with the railroads at M'Balmayo, all the wealth of this country of great food crops, rich farmlands (cacao and coffee), and forests is easily brought to market.

000 Language. The subject is discussed in the paragraph on the linguistics of the Ewondo.

141 142 Physical Anthropology and Demography. The Bane are of above-average height, fairly slender, mesocephalic, and only slightly platyrrhinian.

143 Their blood-type ratios are as follows:
O: 49 percent; A: 18 percent; B: 14 percent; AB: 19 percent—index $\frac{A+AB}{B+AB}$: 1.121.

141

Indexes	Men	Women
Cephalic	77.3	77.0
Facial	81.8	80.8
Nasal	85.2	86.0
Cormique	50.9	51.8
Envergure/T	104.9	103.9

161 163 The population balance is stable: the ratio of births to deaths is ÷ 0.2. The fertility rate is 4.7 pregnancies per woman. See the studies in physical anthropology in Bulletin de la Société d'Etudes Camerounaises, Nos. 10, 12, 15-16.

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Yekaba Bamvele, Bobili

174 long migration of the Pahouin—although the name "Yalongo" spoken of in their geneologies is reminiscent of the Beti. Once again we are aware of the complexity of the Beti-Pahouin intermixture.

361 The villages and huts spread through the bush give an impression
491 of poverty, although in 1903 the Germans noted that the great trade route from Bertoua to Yoko passed through Yekaba territory. /Map 16/ At the present time the whole length of the territory is serviced by the great eastern highway (Yaoundé—Nanga-Eboko—Bertoua).

197 Language. The fact that the Yekaba form part of the Pahouin migration is apparent from G. Tessmann's tribal map, where they are shown in the large Pahouin blot—under the general heading of "Mvele." We will return to this subject later in the chapter on the Bamvele.

161 Demography. The Yekaba are definitely decreasing in number.

165 The infant mortality rate among them is 34.3 percent. The sterility
163 rate is 33.93 percent; the fertility rate is 4.3 pregnancies per woman, but with about 10 percent stillbirths.

161 The population balance shows a ratio of -4.4 percent births to deaths.

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Moisel map, G3, Dume. /88/

THE BAMVELE AND THE BOBILI

131 Location: 12°30 to 13°30 long.
4°35 to 4°50 north lat.

101 On all German maps the people we call Bamvele are designated by the name of Bele (see the Moisel map and Tessmann's tribal map).

114 from the Masai territory during the sixteenth and seventeenth centuries? The presence of Ba-yoka in the midst of the tribe is, of course, insufficient evidence. In order to give a satisfactory answer to this question we would have to be able to make a comparison between the languages."

245 The country of the Bamvele and the Bobili is enriched by the presence of beautiful palm trees which are the sole source of prosperity for these peoples.

●491 The country is serviced in the south by the eastern highway and also by a central road which runs from the Yekaba frontier to the north of their district.

197 Language. Although the traditions of the Yekaba and the Bamvele state that the ancestors of both peoples fled from among the Yalongo north of the Sanaga, the linguistic map of G. Tessmann clearly distinguishes between the two.

As we have seen, he says that the Yekaba speak a Pahouin tongue. The Bamvele (Bele in the German terminology) are said to have brought from their land of origin a language which is different from, although related to, the Pahouin languages, but mixed with that of the Beti. This observation is interesting and plausible. The Yekaba of the same origin as the Bamvele may thus have borrowed their language.

See Günter Tessmann, "Die Völker und Sprachen Kameruns /People and Languages of the Cameroons/," Petermanns geographische Mitteilungen (Gotha, 1932), pp. 117 and 184.

141 Physical Anthropology. The people are almost all tall and strong, with flat noses and a marked prognathism. The trunk of the body is proportionately long.

Average height: men 169.7 cm.; women 158.9 cm.

Indexes	Men	Women
Cephalic	79.3	78.7
Facial	84.7	84.9
Nasal	87.0	81.8
Cormique	51.5	52.5
Envergure/T	104.5	104.2